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A SHORT EXPOSITION

(Of the Preliminary Questions and Answers)

OF THE

Church-Catechism.

BEING AN

Introduction to a Defence

OF

Infant-Baptism.

By *William Assheton*, D. D. Rector of *Beckenham* in *Kent*.

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BRITISH
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To my Loving Friends and Parishioners, the Inhabitants of *Beckenham* in *KENT*.

THere being several Antipædobaptists, *or (as they are vulgarly called)* Anabaptists *in this Parish; I am very sensible it is my Duty to endeavour their Conviction. In order whereunto I have desired them to send me in Writing some of their best and (as they think) strong-*

eſt Reaſons, Why they refuſe to Baptiſe their Infants. Accordingly one of them, with the Conſent and Approbation of the reſt, hath ſent me a Paper. To which I hope in due time to return them a full and (through God's Bleſſing) ſatisfactory Anſwer. And that I may be an happy Inſtrument of ſo good a Work, I do earneſtly beg this of them; That they will not aſſume that Infallibility to their own Party, which they deny to the Church of Rome.

But

But that they will think it poſſible, they may be miſtaken: And that they will ſhew themſelves willing to be inſtructed; and ready to acknowledge their Errors, when they ſhall be diſcovered.

Being thus modeſt in their Apprehenſions, I ſhall then begin to hope; That their Prejudices (though very ſtrong) are not invincible. And as preparatory to what I further intend for their Conviction, I do here Publiſh a ſhort Expoſition of the Preliminary Queſtions

Queſtions and Anſwers of the Church-Catechiſm. Wherein they may be inſtructed in the Reaſon and Uſe of Infant-Baptiſm; and what Benefits and Advantages the Child doth receive by being Baptized.

I have likewiſe explained the Office and Uſe of Godfathers *and* Godmothers; *which are much cenſured by them. But when they have calmly conſidered, what is here ſaid in Vindication of that Practice: And are further told, That theſe*

theſe Sponſors *or* Sureties *are only required as Expedient and Uſeful, but not as Neceſſary; (for Baptiſm is valid and compleat without them, as appears from the Office of Private Baptiſm) 'tis then hoped, they will be better ſatisfied in that Point. At leaſt that they will be ſo modeſt, as not to Scorn or Deride this Practice of the Church, which they may obſerve doth admit of the following Explication.*

God proſper this, and all other my Labours a-

mongſt you, to his Glory, and the Salvation of your Souls; is the hearty Prayer of

Your affectionate Paſtor,

William Aſſheton.

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A ſhort

A SHORT EXPOSITION OF THE CATECHISM OF THE Church of ENGLAND.

Q. WHat is your Name?
A. N or M.

Q. *Is not this a sleight and trifling Question, to ask the Child his Name?*

A. No. For as nothing is more usual, then to introduce grave and solemn Discourse with some known and obvious Passage; so here. The Catechist doth not

ask the Child's Name only to be informed what it is: But, that from hence he may take occasion to instruct him in the Christian Religion, which he then began to profess, when this Name was given him.

Q. *Is this your Christen-name, or your Sirname?*

A. Not my Sirname (or the name of my Family) but my Christen Name; because it was given me when I was made a Christian.

Q. **Who gave you this Name?**

A. **My Godfathers and Godmothers in my Baptism wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.**

Q. *When was this Name given you?*

A. In my Baptism.

Q. *Why was it then given you?*

A. First, Because Baptism is my New Birth, and a new Name

Name well becomes a new Birth.

Secondly, Becauſe Baptiſm doth ſucceed Circumciſion; and as Jewiſh Names were given at Circumciſion, ſo Chriſtian Names at Baptiſm.

Q. *By whom was this Name given you?*

A. By my Godfathers and Godmothers.

Lord's Day II.

Q. *Why are they called Godfathers and Godmothers?*

A. Becauſe as ſpiritual Parents, they preſent me to God, and dedicate me to his Service.

Q. *What is the Reaſon of their Inſtitution?* Or, *What is the Uſe and Office of Godfathers and Godmothers?*

A. Godfathers and Godmothers in Baptiſm are,

1. *Witneſſes* of that which is done.

2. *Sureties* for performance of that which is promiſed.

Q. *Of*

Q. *Of what are they Witneſſes?*

A. That I was duly and rightly Baptized, in ſuch a Place, at ſuch a Time, by ſuch a Miniſter.

Q. *What occaſion is there to witneſs theſe Paſſages?* Or, *What Advantage can ſuch Teſtimony be to the Perſon Baptized?*

A. Several Privileges depend upon Baptiſm; as,

1ſt. *Chriſtian Burial.* Which is not to be given to thoſe that ſhall *Die* unbaptized.

2dly, *The Adminiſtration of the Sacrament of the Lord's Supper.* To which Ordinance unbaptized Perſons are not to be admitted. Now the receiving of this Sacrament (beſides the ſpiritual Benefit of it) is ſometimes of great advantage upon a Temporal Account.

'Tis legally eſtabliſhed, by Act of *Parliament*, That no Perſon ſhall bear any Office, *Civil* or *Military*, unleſs he receive the Sacrament of the Lord's Supper. Now ſuppoſe ſome malicious deſigning

ſigning Perſon (with an intent to hinder your Preferment) ſhould put you upon it, to prove your Baptiſm; you eaſily apprehend, what a ready undeniable Proof the Teſtimony of a Godfather or Godmother, in ſuch a Caſe, would be.

Q. *But is not the Pariſh Regiſter the uſual Evidence on ſuch an occaſion?*

A. A Regiſter may be loſt or deſtroyed, or at leaſt corrupted and depraved. Names may be razed or blotted out. And then the Teſtimony of Godfathers and Godmothers may be great Service to you.

Q. *But is not the whole Congregation ſufficient Witneſs, that ſuch a Perſon was baptized before them?*

A. No. For that which is every Man's work is no Man's work. Who troubles himſelf to remember, what Children were Baptized, ſuppoſe but ſeven Years ſince? But *He* or *She*, who is Godfather or Godmother to ſuch

a Child, can never forget it as long as they live.

Lord's Day III.

Q. *Why are Godfathers and Godmothers called* **Sureties** ?

A. Becauſe as my *Sponſors* and *Proxies*, they did promiſe and engage to *God* and the *Church*, in my Name, and on my behalf, that I ſhould perform my part of the Covenant, by obſerving my baptiſmal Vow.

Q. *Why was it neceſſary, that ſuch a Vow or Promiſe ſhould be then made by you* ?

A. Becauſe, ſince all Covenants are mutual, I could not otherwiſe expect thoſe Privileges and Bleſſings, which Almighty God, on his part, hath graciouſly promiſed.

Q. *Explain this more fully.*

A. In the great work of our Salvation, the Divine Wiſdom doth condeſcend to our Capacities, and doth deal with us after

the manner of Men. Amongſt whom all Promiſes are made by mutual Contracts. So here. As *God* promiſeth, on his Part, That the Perſon Baptized ſhall be made a *Member of Chriſt, a Child of God, and an Inheritor of the Kingdom of Heaven*; So the Perſon who is to receive theſe Bleſſings, doth ſolemnly engage to God, To *Renounce*, to *Believe* and to *Do*, as in the Catechiſm is expreſſed.

Q. *But why is not this Promiſe made by the Child himſelf in his own Perſon?*

A. Becauſe, for want of Underſtanding, he is not yet able to make it.

Q. *Why is not Baptiſm then deferred, till the Child is of Age to underſtand this Vow, and to Anſwer for himſelf?*

A. Firſt, Becauſe, as the deferring of Baptiſm may be dangerous (as ſhall be more fully explained hereafter) ſo, an early Dedication of the Child to God

is of great Advantage; and as such is encouraged and commended by our blessed Saviour. *Suffer the little Children to come unto me, and forbid them not; for of such is the Kingdom of God*, Mark 10. 14.

Secondly, The Promise and Vow which is made by the *Sureties* in the Child's Name, is equally accepted by a Gracious God, as if personally made by the Child's own Mouth; provided, that he doth ratifie and confirm it, when he comes of Age to take it upon himself.

Thirdly, In *Civil* Affairs, Infants are allowed to enter into Covenants, to transact and make Bargains by their *Proxies* and *Guardians*. And if in *Temporal* Matters such Privilege may be granted, why not in Spirituals?

But the further Enlargment of this (together with those noted Objections which are made by the Anabaptists *against Infant Baptism)*

I shall

I ſhall refer to their proper place; viz. *the Twentieth Queſtion of this Catechiſm.*

Lord's Day IV.

Q. *But is it not a defect in the Conſtitution of our Church to admit Strangers to be Godfathers and Godmothers? Are not Parents the moſt proper to be Proxies and Sureties in behalf of their Children?*

A. Parents are obliged, by the Law of God and Nature, to Dedicate their Children to God's Service (by Baptiſm) and to take care of their Education (by inſtructing them in their baptiſmal Vow, and by endeavouring that they may perform it.)

Q. *But if Parents are thus obliged what occaſion is there for* Godfathers *and* Godmothers? *May not they therefore be laid aſide as ſuperfluous and uſeleſs?*

A. No. They are not to be laid aſide as uſeleſs; but are ſtill to be reſerved for the greater ſecurity

ſecurity and aſſurance, that the Promiſe now made ſhall hereafter be performed.

Q. *Explain this more fully.*

A. As when a Sum of Money is borrowed upon a Bond; tho the *Principal* is bound, both by Law and Equity, to pay the Debt; yet there are *Sureties* brought in to engage themſelves, by Contract and Promiſe, to ſecure the Payment; in caſe the *Principal* ſhould either be negligent and careleſs on the one hand; or elſe, ſhould be diſabled by Poverty, or prevented by Death, on the other hand. So here.

If Parents ſhould be either Ignorant or Profane; Atheiſtical or Heretical; or elſe ſhould die in the *Non-age* of their Children: Then the Godfathers and Godmothers are obliged to take care of their Education; by inſtructing them in their Duty; and admoniſhing them to perform it.

Lord's

Lord's Day V.

Q. *But is it not Presumption in Godfathers and Godmothers, to promise Things beyond their Power? Thus solemnly to engage, That the Child shall* **Believe**, **Renounce** *and* **Obey**, *when for ought they know, he may prove a very Wicked, Graceless and Unbelieving Person?*

A. This Promise to *Renounce*, to *Believe* and to *Obey*, is not the Promise of the *Godfathers* and *Godmothers*, but of the *Child*. As plainly appears from the form of those Questions, which are used in the Office of Baptism. *Dost thou in the Name of this Child renounce the Devil and all his Works*, &c. And in the Exhortation after Baptism; *Forasmuch as this Child hath promised by you his Sureties*, &c.

'Tis undeniable then that this Promise is the Child's Promise, though indeed made by another's Mouth.

Mouth. And it is no Presumption in the Child thus to promise. For if he is not wanting to himself, when he comes to be of Age, God will certainly assist him, by his Grace and Holy Spirit, most effectually to perform it.

Q. *But if the Sureties do not promise to* **Renounce**, *to* **Believe** *and to* **Obey**; *what is it then that they Promis'd?*

A. That which they promise, as their Part and Duty, it is,

First, *To see* and take care, *that the Infant be taught so soon as he shall be able to learn, what a solemn Vow, Promise and Profession he hath made by them. And that the Child may know these things the better,*

Secondly, *They are to call upon him to hear Sermons.* They are to admonish him to come to Church, there to be publicly instructed by the Minister. But because it is in vain to build without a Foundation: that the Child may understand what he

hears,

hears, and may profit by Sermons.

Thirdly, They are to provide he may learn the Principles of Religion, *the Creed, the Lord's Prayer and the Ten Commandments in the Vulgar Tongue; and be further instructed in the Church-Catechism set forth for that purpose.*

Fourthly, They promise, That *the Child shall be vertuously brought up to lead a Godly and a Christian Life.*

Fifthly, They promise, that they will take care, *That the Child shall be brought to the Bishop, to be Confirmed by him*; *i. e.* That he shall ratifie and confirm his Baptismal Vow in his own Person; and acknowlege himself bound to believe and to do all those Things, which his *Godfathers* and *Godmothers* then undertook for him.

These are the Duties of Godfathers and Godmothers. And in all

all these Instances, here is nothing promised beyond their Power?

Lord's Day VI.

Q. *What Benefits do you receive by Baptism?*

A. I am made a **Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.**

Q. *What is it to be a Member of Christ?*

A. It is to be a part of Christ's Body. For, the true Notion of a Member is this; To be a part of the Body.

Q. *How many Bodies hath Christ?*

A. Two. A *Natural* and a *Mystical.*

Q. *Which is his Natural* Body?

A. That which he took of the Substance of the *Blessed Virgin Mary.* With which he lived here upon Earth; was Crucified, Dead and Buried; and with which he ascended visibly to Heaven.

Q. *Are*

Q. *Are you a Part or Member of this Body?*

A. No. For this Body being now gloriouſly ſeated in Heaven; and being limited and confined to one Place, as our Bodies are (for *in all things it behoved him to be made like unto his Brethren*, Heb. 2. 17.) It is impoſſible that we, who are at this diſtance here upon Earth, ſhould be Parts and Members of this Natural Body.

Q. *Of what Body then are you made a Member?*

A. Of his Myſtical Body; the Church.

Q. *What is the Church?*

A. The whole Company of all thoſe throughout the World, who by their Doctrin and Worſhip do outwardly make Profeſſion of the Name of Chriſt.

Q. *Why is this Church called the Body of Chriſt?*

A. Becauſe of that Similitude and Reſemblance which this Society hath to a Natural Body.

Lord's Day VII.

Q. *Wherein doth that likeneſs and reſemblance conſiſt?*

A. Firſt, That as the Members of the natural Body, being united to the Head, do receive Life, and Senſe, and Motion from the Head: So all Chriſtians, as Members of the Church, being united to Chriſt, do receive ſpiritual Life and Motion from Chriſt, *For him hath God appointed to be the Head to the Church, which is his Body*, Epheſ. 1. 22, 23. And by him all the Body furniſhed knit together by Joynts and Bands, increaſeth with the increaſe of God, *Coloſſ.* 2. 19.

Secondly, As the Body [natural] *is one, and hath many Members, and all the Members of that one Body being many, are one Body, ſo alſo is Chriſt.* [*i. e.* the Church.] *For by one Spirit we are all Baptized into one Body,* 1 Cor.

1 Cor. 12. 12, 13. *For we are Members of his Body*, Ephes. 5. 30.

Q. *What is the full meaning of this Privilege*, To be made a Member of Christ's Body?

A. To be made a Christian. For by Baptism we are admitted into the Church of Christ.

Q. *What Privileges do you receive by being admitted into the Christian Church?*

A. First, I have a Right and Title to partake of all its sacred Offices; and thence,

Secondly, A well-grounded expectation of all those inward and spiritual Graces, which those sacred Offices were intended to procure or convey.

Lord's Day VIII.

Q. *What is it to be the Child of God?*

A. It is to have God our Father. Not only by Creation (for so he is of all the World)

but by ſpiritual Regeneration and Adoption.

Q. *What is Adoption?*

A. Adoption is a Term of the Civil Law, and denotes, a legal Act; whereby a Stranger is taken into a Man's Family; and is there treated and entertained, with the Rights and Privileges of his own Child.

Q. *How doth Baptiſm thus make us the Children of God?*

A. Whereas by Nature we are the Children of Wrath; not only Strangers but Enemies: We are by Baptiſm admitted into Covenant with God, and have a Title to the Grace and Bleſſings of that Covenant: We are taken into God's Family, and are there educated, provided for, and diſciplined as his Children.

For ye are all the Children of God by faith in Chriſt Jeſus.

For as many of you as have been baptized into Chriſt, have put on Chriſt, Gal. 3. 26, 27.

Gal.

God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4. 4, 5.

Q. *Why are you firſt ſaid to be a* **Member of Chriſt,** *and then a* **Child of God?**

A. Becauſe, being by Nature a Child of Wrath, it's through Chriſt I was made a Child of God. *Epheſ.* 1. 5. *Having Predeſtinated us to the Adoption of Children, by Jeſus Chriſt to himſelf.*

Q. *What Privileges do you receive by being made a Child of God?*

A. A Father (1.) Loves his Children; (2.) Provides for his Children; (3.) Inſtructs his Children; (4.) Protects and (5.) when there is occaſion, Corrects his Children.

Q. *Being thus made the Children of God, and being taken into his Family, how ought we to behave our ſelves towards him?*

A. (1.) Honour him. *If I be a Father, where is mine honour?* Mal. 1. 6.

(2.) Imitate and reſemble him. *Be ye therefore Imitators of God as dear Children,* Epheſ. 5. 1. *As obedient Children, not faſhioning your ſelves according to the former Luſts in your ignorance,* 1 Pet. 1. 14. *Be ye therefore perfect even as your Father which is in Heaven is perfect.* Matth. 5. 48.

(3.) Submit to God's diſpoſal as to all outward Things; and be content with ſuch Proviſion as God ſhall make for you. *Take no thought ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? for your Heavenly Father knoweth that ye have need of all theſe things.* *Matth.* 6. 31, 32. He knows all your wants, and he'll take care to ſupply them.

(4.) Come into his Preſence (by Prayer) with an humble Confidence, and firm Aſſurance of Acceptance.

Acceptance. *For if ye being evil know how to give good gifts unto your Children, how much more shall your Father which is in Heaven give good things to them that ask him,* Matth. 7. 11.

(5.) In all Difficulties and Dangers fly unto God for Succour and Relief.

(6.) Be Patient and Chearful under his Corrections. *For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth,* Heb. 12. 6.

Lord's Day IX.

Q. *What is it to be* **an Inheritor of the Kingdom of Heaven?**

A. It is, as a Child of God, to have a Right and Title to a Portion of Glory. *An Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us,* 1 Pet. 1. 4. *For if Children, then Heirs, Heirs of*

God, and joynt Heirs with Christ, Rom, 8. 17.

Q. *But why do you say, You are* **an Inheritor of the Kingdom of Heaven**, *since as yet you do not inherit: You are not in actual Possession: but have only a Title to it in Reversion? Is it not therefore a more proper* Expression *to say,* **An Heir of the Kingdom of Heaven?**

A. Since all God's Promises are *Yea* and *Amen*, *i. e.* sure and certain; what we have a Title to by Promise, we are said in Scripture Language to have in Possession. Thus *John* 3.36. *He that believeth on the Son* hath *Everlasting Life.* In which sense the Baptized Person, as a Member of Christ, and a Child of God, having a Right and Title to the Kingdom of Heaven, may be properly called an Inheritor of the Kingdom of Heaven; as being so by Promise.

Lord's Day X.

Q. *Have all Baptized Perſons theſe Privileges? Is every one that is Baptized,* **A Member of Chriſt, A Child of God,** *and an* **Inheritor of the Kingdom of Heaven?**

A. Every Perſon duly Baptized hath a Title to theſe Privileges, they being ſealed to him on God's Part: But there are too many, who indeed forfeit theſe Privileges, and who renounce their baptiſmal Covenant, by not obſerving the Conditions of it.

Q. *Which are thoſe Conditions to be performed on our Part? What was it that our Sureties then promiſed for us?* Or, **What did your Godfathers and Godmothers then for you?**

A. **They did Promiſe and Vow three Things in my Name. Firſt, That I ſhould Renounce the Devil and all his**

his Works; the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh.

Secondly, That I should Believe all the Articles of the Christian Faith. And, Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. *Why do you say, That your Godfathers and Godmothers did promise these Things in your Name?*

A. To intimate, that it is my Promise, though made indeed by the Mouth of my Sureties.

Q. *What is the first Thing they promised for you?*

A. To Renounce the Devil, the World and the Flesh.

Q. *Why was this Renunciation made at your Baptism?*

A. Because being then Dedicated to God's Service; being lifted, as a Souldier, to fight under the Banner of Jesus Christ: Since

Since no Man can ſerve two Maſters, having ſworn Allegiance to Chriſt, as the Captain of my Salvation, 'twas my Duty to Abjure and Renounce all his Enemies.

Q. *They promiſed, you ſay, for you, That you ſhould* **Renounce the Devil and all his Works**; *Whom underſtand you by the* **Devil.**

A. The Devil is the Name of all the fallen, or loſt Angels. *God ſpared not the Angels that ſinned, but caſt them down to Hell,* 2 Pet. 2. 4. *The Angels which kept not their firſt Eſtate, but left their own Habitation, he hath reſerved in everlaſting Chains under darkneſs, unto the judgment of the great day,* Jude 6.

Q. *But why then do you ſay; The Devil in the ſingular Number, as if there were but one, and not Devils in the plural, ſince their Name is Legion, and they are many?*

A. Be-

A. Becauſe though there are many wicked Spirits, yet they are all of them united in the ſame Diabolical Nature, and do all of them act as one Devil, under *Beelzebub the Prince of the Devils*, for the promoting of wicked Deſigns.

Q. *What is it to Renounce the Devil?*

A. It is; not to yield to his wicked Suggeſtions and Temptations; but to abhor and reſiſt them. *Reſiſt the Devil, and he will flee from you.* James 4. 7.

Q. *Why are you, in the firſt place, required to Renounce the Devil?*

A. Becauſe as he is the firſt, ſo he is the moſt irreconcileable and moſt dangerous Enemy to Mankind. *Your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour*, 1 Pet. 5. 8.

Q. *What is meant by the works of the Devil?*

A. In

A. In general. All ſin and Wickedneſs. *He that committeth Sin is of the Devil; for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil,* 1 John 3. 8.

But more particularly; thoſe Sins which are committed after his Example. As (1.) Pride. 1 Tim. 3. 6. *Leſt being lifted up with Pride, he fall into the Condemnation of the Devil.* (2.) Murder. *He was a Murderer from the beginning.* (3.) Lying. *For he is a Lyar, and the Father of it,* John 8. 44. (4.) Falſe Accuſing. *Now is come Salvation. For the Accuſer of our Brethren is caſt down.* Revel. 12. 10. (5.) Corrupting others and tempting them to Sin. Which is ſo properly the work of the Devil, that he is called the Tempter. *Leſt by ſome means the Tempter have tempted you, and our labour be in vain,* 1 Theſ. 3. 5.

Laſtly,

Lastly, By Renouncing the Devil and all his Works, was meant, according to the Sense of Antiquity, the Renouncing all Idolatrous Worship, or the Worship of false Gods (which was then too frequent) and also all Compacts or Dealing with the Devil; whether it be by practising Witchcraft our selves, or consulting with those that do.

Q. *Why is Sin called the Work of the Devil?*

A. Not only, because he is the first Author of it, and doth continually tempt and seduce Mankind to commit it: But chiefly, because by sinning, we are Servants and Slaves to the Devil (*His Servants ye are to whom ye obey*, Rom. 6. 16.) We do his work, and (without Repentance) must receive our Wages from him. *For the Wages of Sin is Death*, Rom. 6. 23.

Lord's

Lord's Day XI.

Q. *Which is the ſecond Enemy to be Renounced by you?*

A. This wicked World, with its Pomps and Vanities. *Who gave himſelf for our Sins, that he might deliver us from this preſent evil World,* Gal. 1. 4.

Q. *What mean you by this wicked World?*

A. Firſt, By *World* is not meant the natural Elementary World; or the Frame of viſible Creatures, which are all very good. Nor,

Secondly, By World are we to underſtand the *rational* World of Mankind; which is not wholly Evil. There being many Pious good Men, who are ſo far from being Renounced or Avoided; that their Converſation is very deſirable.

Q. *What then is meant by it?*

A. Firſt, Thoſe Men of the World who are Enemies to Godlineſs.

lineſs. *The whole World lieth in wickedneſs*, 1 John 5. 19. And with theſe we are to have no Fellowſhip. *And have no Fellowſhip with the unfruitful works of darkneſs*, Epheſ. 5. 11.

So that we promiſe in this baptiſmal Vow, never to be drawn by the Examples of others to the Commiſſion of any Sin; but rather to forſake the moſt delightful Company, then be enſnared by it.

Secondly, All other Creatures in the World, ſo far as they are uſed (or abuſed rather) by the Devil the Prince of this World, as Baits and Snares to ſeduce us to Sin.

Q. *What is meant by Pomps and Vanities?*

A. The vain Pomp and Glory of the World. As it is expreſt in the Office of Baptiſm.

Q. *What is meant by Pomp?*

A. Honour and worldly Grandeur. *Acts* 25. 23. *Agrippa came with great Pomp.*

Q. *What*

Q. *What by vain Pomp?*

A. All Excesſ in Public Sports and Spectacles, in Diet, Apparel, and in Furniture of Houſes, &c.

Q. *But is it not then lawful to be Rich and Great? Is outward Splendor inconſiſtent with a Chriſtians Vow?*

A. Theſe Enjoyments are very lawful. And they are then only vain and ſinful, when in any one of theſe Inſtances we keep not thoſe due meaſures, which either by the general Rules of Sobriety, or the particular Circumſtances of our Qualities and Callings, we are bound to obſerve.

We may lawfully be both Rich and Great. But we thus far promiſe to forſake both Riches and Honours. That we will not ſet our hearts upon them; nor either get or keep them by the leaſt unlawful means.

Q. *Which is the third Enemy to be renounced?*

A. The

A. The ſinful **Luſts** of the Fleſh.

Q. *What do you mean by Fleſh?*

A. Bodily Temper, and Natural Conſtitution, with all the Senſes and Animal Faculties, common to Men and other living Creatures.

Q. *What by the Luſts of the Fleſh?*

A. The **Deſires** or **Appetites** of that Fleſh; which generally craves thoſe Things that are pleaſing to it. And till it is ſpiritualized and regenerate, it is uſually pleaſed with thoſe Things that are extravagant and contrary to the Law of God.

Q. *What by the ſinful Luſts of the Fleſh?*

A. All unlawful Pleaſures to which we are provoked by our ſenſual Inclinations; which as the Apoſtle tells us, are theſe: *Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies,*

Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like, Gal. 5. 19, 20.

Lord's Day XII.

Q. *What is the ſecond Duty you were in your Baptiſm obliged to perform?*

A. To believe all the Articles of the Chriſtian Faith.

Of which in the Creed.

Q. *What is the Third Duty then required of you?*

A. To keep God's holy Will and Commandments, and walk in the ſame all the Days of my Life.

Of this in the Decalogue.

Q. **Doſt thou not think that thou art bound to believe and do as they have promiſed for thee?**

A. **Yes**

A. **Yes verily, and by God's help so I will: And I heartily thank our Heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my lives end.**

Q. *What Truths are contained in this Question and Answer?*

A. First, What my Godfathers and Godmothers did promise in my Name, whilst I was an Infant; I my self, being now come to years of Discretion, am obliged to perform. *Yes verily; and so I will.*

Secondly, Without God's Help, his Grace and Assistance, I am not able to perform this baptismal Vow, *To Renounce; to Believe; to Obey. By God's help so I will.*

Thirdly, The most effectual means to obtain God's Grace are, (1.) Thankfulness for spiritual Mercies

Mercies already received. *I heartily thank our Heavenly Father, that he hath called me to this ſtate of Salvation.* (2.) Prayer, for a continual Supply of Grace for the time to come. *And I pray to God to give me his Grace, that I may continue in the ſame unto my lives end.*

Fourthly, This Anſwer doth ſuggeſt, That Salvation is to be obtained by the alone Merits of Jeſus Chriſt. *He hath called me to this ſtate of Salvation, through Jeſus Chriſt our Saviour. Neither is there Salvation in any other; for there is none other name under Heaven given among Men, whereby we muſt be ſaved*, Acts 4. 12.

Q. *Why is Baptiſm called a State of Salvation?*

A. Firſt, Becauſe, being admitted into the Church by Baptiſm, we have thereby all the means neceſſary to Salvation. Being Baptized, we have a Right and Priviiege to partake of thoſe Ordinances whereby Grace

is

is conveyed into the Soul.

Secondly, It is such a State and Condition, in which, if we die, we shall be saved. *He that believeth, and is baptised, shall be saved*, Mark 16. 16.

Q. *Shall all Baptised Persons, who are called to this State of Salvation, be finally saved?*

A. No. Only those who persevere, and *continue in the same to their lives end. Be thou faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10.

FINIS.

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